

SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS WITH ANONYMOUS COMPONENTS, CHARACTERIZING A PERSON IN ENGLISH AND KAZAKH

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Abstract. The article deals with phraseological units with anonymous components characterizing a person in English and Kazakh and their semantic, emotional-expressive evaluation functions.

The purpose of the study is to determine the similarities and differences in the semantics of phraseological units, characterizing a person in the compared languages, as well as to identify the features of their national-cultural representation. During the study of these phraseological units, the features of the national mentality and culture of those peoples were determined.

The scientific novelty of the study is the comparative analysis of phraseological units with anonymous components, characterizing a person in English and Kazakh. The scientific-practical significance of this research is determined by the increased demand for the study of phraseological units in the framework of linguoculturology, and also lies in the fact that the consideration of phraseological units of two unrelated languages has an impact on the further development of phraseology in comparative terms.

In order to achieve the purpose of the research, the methods of continuous sampling and comparative analysis were applied in the research, during which the following results were obtained: phraseological units with anonymous components were selected from phraseological dictionaries and divided into phraseosemantic groups, the scope of the phraseological units being studied were defined. In the course of determining the semantic features of phraseological units, the phraseosemantic group “phraseological units with anonymous components characterizing a person” and its subgroups were considered separately.

The practical significance of the research lies in the identification of universal and specific characteristics in the semantics of phraseological units with anonymous components. The data obtained as a result of the research will undoubtedly provide the necessary information to linguists dealing with the problems of English and Kazakh phraseology, antonyms, linguoculturology, and also contribute to the development of the theory of linguistics and comparative analysis.

Keywords: phraseological unit, anonymous components, semantic features, meaning, emotion, kinship, action, comparative analysis

Basic provisions

Phraseological units are a very complex part of the language. In addition to many structural types and syntactic models, their complexity is explained by thematic and semantic diversity, as well as the ability to express different emotional and expressive shades of thought. Phraseological material includes cultural information related to historical facts and ancient customs. It is a unique way of representing the world through our mind, which is constantly used to describe and

evaluate people and facts figuratively, as well as to convey the emotional state of the speaker.

Introduction

Comparative and comparative-typological problems of studying phraseological units of related and unrelated languages are often considered in modern linguistics. This is because conducting a comparative analysis of phraseological units of two languages not only develops the theory of phraseology, but also plays a very important role in the formation of the general theory of linguistics. Research in the field of phraseology is of particular interest, because the way of life and culture of the people are clearly reflected in phraseology. Phraseological units have been studied for a long time from different points of view and aspects. Knowing the phraseological structure of the language allows for a comprehensive study of phraseological units that reflect the national nature of the studied language, and a deep understanding of the psychology and mentality of the nation.

The object of this study is the phraseological units with antonymous components in the English and Kazakh languages, which are not related and have different structures. A comprehensive comparative study of these phraseological units is an actual issue, because during the research it allows to identify the similarities and differences between the two languages.

The relevance of this study is the analysis of the universal and unique features of the phraseosemantic group “phraseological units with antonymous components characterizing a person” in two unrelated languages. The purpose of the research is to determine the general laws and national identity in the semantics of phraseological units characterizing a person in the compared languages.

Materials and methods

Phraseological units of the Kazakh and English languages can be classified in terms of general semantics, that is, according to the generality or oppositeness of the concepts, images, relationships, phenomena they represent.

Linguistics does not have a clear classification system of phraseological units from a semantic point of view. Despite the diversity of the semantics of the English and Kazakh languages, it is possible to single out the similarities and differences of the studied phraseological units.

In order to carry out the research, phraseological units with antonymous components were selected from English and Kazakh phraseological dictionaries using the method of mass sampling, as well as data from the literature on linguistics and phraseology. During the selection of phraseological units, attention was paid to the presence of an antonym pair in only one phraseological unit. Complementary, gradable, vector, converse, contextual antonyms, as well as oxymorons were considered as antonymous components of phraseological units. The study was conducted within the framework of comparative analysis.

In this study, we follow the semantic principle, according to which phraseological units with antonymous components are divided into different phraseosemantic groups and subgroups depending on their common meaning. In this

article, we will take a closer look at the phraseosemantic group of “phraseological units with antonymous components characterizing a person”.

Results

V.N. Teliya argues that the phraseological composition of the language is the history of the worldview and world-conception of the people, since the selection of images is the result of a cultural interpretation of the fragments of reality themselves in order to express their attitude to them – value or emotionally significant [1, p. 82].

R.R. Zamaletdinov notes that national-cultural stereotypes and standards are involved in the very birth of a phraseological unit and its consolidation in the language system [2, p. 55].

Phraseological units are a kind of reflection of the long process of development of the culture of the people. V.A. Maslova also notes that they consolidate and pass on from generation to generation cultural attitudes and stereotypes, standards and archetypes [3, p. 82].

As mentioned by I.K. Kenesbaev, classification of phraseological units according to their meaning is the most difficult problem. The complexity arises from the peculiarities of this category, which is one of the ways of generating words in a given language [4, p. 596].

The possibility of uniting phraseological units into phraseological groups and subgroups arises from the features of phraseological meaning.

Since “a person” is one of the central concepts actualized in language through phraseological units, phraseological units characterizing a person occupy an important place in the linguistic representation of the world. Therefore, the study of the concept of “person” will be a relevant issue in the comparative analysis of phraseological units. Because a person is the basis of society and industrial activity. Since it is a subject of society, each nation makes different conclusions in the process of its acceptance.

In the material of the two compared languages, the phraseological units with antonymous components is focused on describing a person in terms of the meaning of phraseological units, as well as describing the characteristics, appearance, and state of a person. Based on the researches of E.F. Arseniyeva, D.N. Yerkova, Z.A. Laipanova, F.H. Tarasova, we separated the phraseosemantic group of "phraseological units with antonymous components characterizing a person" from the collected phraseological units, and classified the following phraseosemantic subgroups within it: phraseological units representing the appearance of a person; phraseological units expressing the character and qualities of a person; phraseological units expressing the physical and emotional state of a person; phraseological units expressing the social affiliation of a person; phraseological units expressing family relations of a person; phraseological units expressing actions of a person. The selection of these phraseosemantic subgroups shows the semantic commonality of the phraseological units with antonymous components of the English and Kazakh languages.

Most phraseological units are characterized by the presence of a more or less lively internal form, which is included in the connotative aspect of phraseological

meaning and is a source of figurativeness and expressiveness of phraseological units, thus connotation is a set of information that expresses a person's attitude to the objects of the world, therefore, this relationship itself is based on real knowledge about the world, on sensory perception of reality [5, p. 28].

The phraseological units with antonymous components denoting the appearance of a person include phraseological units that praise the beauty of a person (in most cases, it refers to the appearance of a woman). They are reflected in the phraseological units of both studied languages. These phraseological units have a positive connotation. In English, the phraseological units with antonymous components expressing appearance are related to human beauty: *beauty and the beast*. Phraseological units in the Kazakh language that express appearance are also related to the concept of "beauty": *ай мен күндей, әмбеге (әлемге) бірдей (жарығы бірдей)* – very beautiful; *айдай таза, күндей нұрлы* – beautiful as the moon. The artistic potential of the Kazakh people is reflected in various expressive linguistic units that praise the image of a girl. The Kazakh people praised the girl's beauty and often compared her with natural phenomena. In the Kazakh language, beauty is associated with natural phenomena such as "moon" and "sun". In the given examples, contextual antonyms are used: beauty – beast, ай – күн (moon – sun). In both languages, phraseological units of this subgroup are found in small quantities, in English there is 1 phraseological unit, and in Kazakh only 7 phraseological units are found.

Character is the internal properties of the personality, which are manifested in the system of relations. *Phraseological subgroup representing human character and qualities* include phraseological units with positive and negative connotations, "which are based on the condemnation or approval of a strongly marked attitude as a statement of a socially established assessment of a phenomenon" [6, p. 194]. Phraseological units with positive connotations in English can describe human qualities, such as honesty: *all wool and no shoddy* – honest. In the Kazakh language, they can describe politeness and simplicity: *бетегеден биік, жусаннан аласа* – polite, simple. Phraseological units with antonymous components with a negative connotation prevail in both English and Kazakh languages. Qualities such as anger, sadness, anxiety and despair are mainly attributed to negative behaviour. These qualities are the emotional state that a person experiences when he is stressed [7, p. 133]. Phraseological units with a negative connotation include phraseological units in English that condemn anger, hypocrisy, fussiness, etc.: *a wolf in sheep's clothing* – a person who has evil intentions and hides it by appearing harmless; *Jekyll and Hyde* – a hypocrite. In this example, phraseological unit originated from the fantastically psychological novel by Robert Louis Stevenson "The Strange Case of Dr. Jekyll and Mr. Hyde" [8, p. 54]. In the Kazakh language, for example, arrogance, carelessness, hypocrisy, rudeness, anger, etc. accused: *көңілі көкте, басы жерде* – presumptuous, conceited; *жағасы жайлау, төбесі қыстау* – careless; *іші өлген, сырты сау* – disappointed in life, pessimistic. In the given examples, contextual antonyms (wool – shoddy, wolf – sheep, Jekyll – Hyde, көк – жер (sky – earth), жаға – төбе (shore – hill), жайлау – қыстау (pasture – wintering)), complementary antonyms (іші – сырты (inside – outside)), gradable antonyms (all – no, биік –

аласа (high – low)) are used. In both languages, phraseological units with a negative meaning predominate, in English the number of phraseological units in this group is 25, in Kazakh it is 36.

The phraseosemantic group, which represents the physical and emotional state of a person, includes the following phraseological units describing their physical condition indicating that a person is tired, weak, unhealthy, etc. can be attributed: *a walking corpse, a living death* – weak, emaciated person; *бір аяғы жерде, бір аяғы көрде* – stand with one foot in the grave. The somatic components “skin” and “bone” are often found in phraseological units describing a person's physique: *be skin and bone* – to be very thin. If the bones make up the skeleton of the human body, the part that protects it from external influences is the skin, but without muscles, a person looks terribly sick and ugly [9]. That is why these phraseological units have a negative connotation. In the Kazakh language, a lot of attention is paid to the health and strength of a man: *аяқ-қолы балғадай* – a strong physique.

In English and Kazakh languages, the age of a person is represented by the following phraseological units: *young and old; еңкейген кәрі, еңбектеген жас* – old and young. In the Kazakh language, the word “ақсақал” is mainly used to denote an older, respected person: *аталықтай ақсақал, аналықтай бәйбіше* – parting elder and beautiful grandmother.

This subgroup includes the phraseological unit “*cork high and bottle deep*”, which means a state of drunkenness in English. Phraseological units with this meaning were not found in the collection of phraseological units with antonymous components in the Kazakh language.

The emotional state of a person reflects his mental qualities and personality assessment, his evaluative attitude to the surrounding reality. Emotions and feelings, especially psycho-emotional states, are closely related to the person himself, the external environment, as well as the relationship of a person with the outside world [10, p. 64]. When determining the emotional state, for example, in English, human emotions such as surprise are reflected: *dog my cats* – honestly, by golly. In the given examples, gradable antonyms (young – old, high – deep, кәрі – жас (old – young)), contextual antonyms (skin – bone, жер – көк (earth – sky), аяқ – қол (arm – leg), ақсақал – бәйбіше (elder – godmother), аталықтай – аналықтай (male – female)) are used. There is also an oxymoron (a walking corpse, a living death). The number of these phraseological units is 12 in English and 13 in Kazakh.

The phraseological group that determines a person's social affiliation includes phraseological units representing different layers of society, a person's social status, wealth and poverty, which are represented in both languages. In English phraseological units, rich and poor, people of different classes are contrasted: *high and low* – people of all ranks; *a big fish in a small pond* – a significant person in a not so important organization; *a big toad in a little puddle* – local boss; *иммен ілгері, кісіден кейін* – behind everyone. In the Kazakh language, there are phraseological units about people with power, high positions, wealth and affluence: *ішкені алдында, ішпегені артында* – to live well. There are also phraseological units representing the middle class in the Kazakh language: *біреуден ілгері, біреуден кейін* – not to live more or less than anyone else. In these examples,

gradable antonyms (big – small, big – little, high – low), vector antonyms (ілгері – кейін (forward – after), алдында – артында (in front of – behind)) are presented. The number of phraseological units in this subgroup is 7 in English and 5 in Kazakh, and these phraseological units often have a negative connotation.

The number of *phraseological units with antonymous components expressing family relations* is small. They include phraseological units that describe blood kinship, half-brotherhood, that is, the relationship formed through marriage. These phraseological units are represented by the following examples: English phraseological unit “*bone of one's bone and flesh of one's flesh*”, which was first mentioned in the Bible, is found. In the Kazakh language, we can find the phraseological unit “*отының алды, суының тұнығы*”, which means the first child. In these examples, there are contextual antonyms (bone – flesh; от – су (fire – water)). The number of phraseological units belonging to this subgroup is the smallest. In general, there are 4 phraseological units, 1 in English, 3 in Kazakh.

The phraseosemantic subgroup of *phraseological units representing actions of a person* includes phraseological units describing various activities related to movement or mental activity [11, p. 64]. They may denote the physical, intellectual, speech and other actions of a person. Among the phraseological units included in this group, the following phraseological units should be mentioned: *swear up and down* – to assert (something) very seriously and sincerely, to insist; *not able to make head or tail of something* – unable to understand anything at all; *throw out a minnow to catch a whale* – risk little for big gain; *to cut a long story short* – in short; *ақты қараны ақ дей* - to call black a white; *ақ үстінен қара таныды* – to know what is right and what is wrong; *су иісем де, у иісем де* – to risk; *аттыға сөз, аяқтыға жол бермеу* – talk witty. In the examples above, gradable antonyms (long – short, ақ – қара (white – black)), vector antonyms (up – down), converse antonyms (throw out – catch), contextual antonyms (head – tail, minnow – whale, су – у (water – poison), атты – аяқты (on horse – on foot)) are used. Phraseological units included in this subgroup can have positive and negative connotations.

In both languages, phraseological units with a positive connotation can come in the meaning of persistence, stability: *move heaven and earth* – to do your best; *go through fire and water* – get through any hardship; *құлдай іспен, бидей ішмі* – work hard, diligently; *суығына тоңып, ыстығына күйді* – endure all adversity.

In addition, there are phraseological units that mean good luck: *heads I win, (and) tails you lose* – to win in any case; *оң жақтан айы, сол жақтан күні туды* – to get lucky.

Phraseological units with negative connotations expressing anxiety and restlessness exist in both languages: *to make feel somebody hot and cold* – make someone anxious or nervous; *күндіз күлкі, түнде ұйқы бұзылды* – to worry.

We can attribute the following to phraseological units with the meaning of anger: *add fuel to the fire* – worsen the situation; *аузынан ақ ұт кіріп, қара ұт шығу* – to scold.

Phraseological units with the meaning of a lie: *prove that black is white* – to tell a falsehood; *өтірікті шындай, шынды құдай ұрғандай қылу* – tell lies, etc.

A phraseological unit with the meaning of wisdom is found only in English: *have an old head on young shoulders* – to be wise, smart beyond one's years.

A phraseological unit with the meaning of attentiveness was found only in the Kazakh language: *оң мен солына қарады* – pay close attention to life, environment. From the given examples, we can find gradable antonyms (old – young, hot – cold, black – white, *суық – ыстық* (cold – hot)), complementary antonyms (*өтірік – шын* (lie – truth)), converse antonyms (win – lose), vector antonyms (*оң – сол* (right – left)), as well as contextual antonyms (heaven – earth, fire – water, heads – tails, fuel – fire, *құл – би* (slave – ruler), *ай – күн* (moon – sun), *күндіз – түн* (day – night)). The number of phraseological units expressing human actions in the Kazakh language is more than in the English language, 173 and 134, respectively.

Discussion

All of the above shows that phraseological units in the English and Kazakh languages represent a universal linguistic image. But there are also differences in the phraseological units of both languages: they differ in terms of meaning content and images, national culture. This shows that each language has its own characteristics of expressing emotions and feelings. These methods are closely related to the national culture of different people. Phraseological units reflect the deep national identity of this people. Linguistic-cultural specificity was also reflected in the images used in the phraseological units, that is, the same-meaning phraseological units of the taught languages are created on a different image basis and reflect the peculiarities of worldview.

Conclusion

Thus, the analysis of phraseological units with antonymous components characterizing a person in the English and Kazakh languages made it possible to identify similarities and differences from the point of view of semantics. The analyzed phraseosemantic group and its subgroups contain certain concepts and in most cases describe various aspects of human life. Comparative analysis of the phraseological units with antonymous components in the languages under consideration showed significant similarities, although the structure of the languages is different at the semantic level. Similarities in the semantics of phraseological units are related to objective reality, and their distinctive features are related to the differences in the perception of the surrounding world, as well as the features of everyday life, social attitudes and psychological structure of representatives of different peoples and cultures. The differences were seen in the separate consideration of limited phraseological subgroups unique to one of the English and Kazakh languages, as well as in the diversity of the numerical composition of these subgroups. The quantitative difference in the phraseosemantic groups of the two studied languages, that is, the English and Kazakh languages, is explained by the different degree of importance of this or that concept to the owners of the studied languages.

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АҒЫЛШЫН ЖӘНЕ ҚАЗАҚ ТІЛДЕРІНДЕГІ АДАМДЫ СИПАТТАЙТЫН АНТОНИМ КОМПОНЕНТТІ ФРАЗЕОЛОГИЗМДЕРГЕ СЕМАНТИКАЛЫҚ ТАЛДАУ

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Аңдатпа. Мақалада ағылшын және қазақ тілдеріндегі адамды сипаттайтын антоним компонентті фразеологизмдер мен олардың семантикалық, эмоционалды-экспрессивтік бағалау қызметтері қарастырылады.

Зерттеудің мақсаты – салыстырылған тілдердегі адамды сипаттайтын фразеологизмдердің семантикасындағы ұқсастықтары мен айырмашылықтарын анықтау, сондай-ақ олардың ұлттық-мәдени бейнелену ерекшеліктерін айқындау. Бұл фразеологизмдерді зерттеу кезінде сол халықтардың ұлттық менталитеті мен мәдениетінің ерекшеліктері айқындалды.

Зерттеудің ғылыми жаңашылдығы ағылшын және қазақ тілдеріндегі адамды сипаттайтын антоним компонентті фразеологизмдерді салғастырмалы талдау болып табылады. Бұл зерттеудің ғылыми-тәжірибелік маңыздылығы фразеологизмдерді лингвомәдениеттану аясында зерттеуге деген сұраныстың артуымен анықталады, сонымен қатар туыс емес екі тілдің фразеологизмдерін қарастырудың фразеологияның салғастырмалы тұрғыда одан әрі дамуына әсер етуінде жатыр.

Зерттеу мақсатына жету үшін зерттеуде жаппай іріктеу, салғастырмалы талдау әдістері қолданылып, оның барысында келесі нәтижелерге қол жеткізілді: фразеологиялық сөздіктерден антоним компонентті фразеологизмдер іріктеліп, фразеосемантикалық топтарға бөлінді, зерттеліп жатқан фразеологизмдердің қолданылу аясы айқындалды. Антоним компонентті фразеологизмдердің семантикалық ерекшеліктерін анықтау барысында «адамды сипаттайтын антоним компонентті фразеологизмдер фразеосемантикалық тобы» мен оның өз ішіндегі топшалары бөлініп қарастырылды.

Зерттеудің практикалық маңыздылығы антоним компонентті фразеологизмдердің семантикасындағы әмбебап және ерекше белгілерін анықтауда жатыр. Зерттеу нәтижесінде алынған мәліметтер ағылшын және қазақ тілі фразеологиясы, антонимдері, лингвомәдениеттаным мәселелерімен айналысып жүрген тіл мамандарына қажетті ақпарат берері сөзсіз, сонымен қатар тіл білімі мен салғастырмалы талдау теориясының дамуына үлес қосады.

Тірек сөздер: фразеологизм, антоним компоненттер, семантикалық ерекшеліктер, мағына, эмоция, туыстық қарым-қатынас, іс-әрекет, салғастырмалы талдау

СЕМАНТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С АНТОНИМИЧНЫМИ КОМПОНЕНТАМИ, ХАРАКТЕРИЗУЮЩИЕ ЧЕЛОВЕКА В АНГЛИЙСКОМ И КАЗАХСКОМ ЯЗЫКАХ

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Аннотация. В статье рассматриваются фразеологические единицы с антонимичными компонентами, характеризующие человека в английском и казахском языках и их семантические, эмоционально-экспрессивные оценочные функции.

Целью исследования является определение сходств и различий в семантике фразеологических единиц, характеризующих человека, в сравниваемых языках, а также выявление особенностей их национально-культурной репрезентации. В ходе изучения данных фразеологических единиц были определены особенности национального менталитета и культуры этих народов.

Научная новизна исследования заключается в сопоставительном анализе фразеологических единиц с антонимичными компонентами, характеризующих человека в английском и казахском языках. Научно-практическая значимость данного исследования определяется возросшим спросом на изучение фразеологических единиц в рамках лингвокультурологии, а также заключается в том, что рассмотрение фразеологических единиц двух неродственных языков оказывает влияние на дальнейшее развитие фразеологии в сопоставительном плане.

Для достижения цели исследования были применены методы сплошной выборки и сопоставительного анализа в исследовании, в ходе чего были получены следующие результаты: фразеологические единицы с антонимичными компонентами были отобраны из фразеологических словарей и разделены на фразеосемантические группы, определены область применения изучаемых фразеологических единиц. В ходе определения семантических особенностей фразеологических единиц рассматривалась фразеосемантическая группа «фразеологические единицы с антонимичными компонентами, характеризующие человека» и ее подгруппы отдельно.

Практическое значение работы заключается в выявлении универсальных и специфических характеристик в семантике фразеологических единиц с антонимичными компонентами. Данные, полученные в результате исследования, несомненно, дадут необходимую информацию лингвистам, занимающимся проблемами английской и казахской фразеологии, антонима, лингвокультурологии, а также будут способствовать развитию теории лингвистики и сопоставительного анализа.

Ключевые слова: фразеологические единицы, антонимичные компоненты, семантические особенности, значение, эмоция, родственные отношения, действие, сопоставительный анализ

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